Again, take the case of a river. The moment the fountain-
head has formed into the river, the river has no choice or
option but is under an internal impulse, an innate compulsion,
to go on and on, its very flow being the chant—" I am of the
ocean and I must make for the ocean." It has no place
in this world, no purpose in creation, unless it flows on always
and with unfailing certainty towards the ocean and until
it falls into, and fulfils itself, in the ocean. If obstacles
and hindrances come in the way, it just ignores them. Where
it can, it passes over them ; and where it cannot, it still
keeps flowing on by the side. The river that does not keep
its course unchecked in singleness of purpose, loses itself
and becomes a pool which must sooner or later be either
absorbed into the atmosphere or condemned to remain a
stinking pool. A river, to be a river, must flow on. If it
brings invaluable blessings to the countries through which
it passes, that is all only as a part, as an incident, of its being,
not as 'its end. The end is to flow into the ocean—not to
be lost in it but to find itself in it. Likewise, each child of
God has been designed for God Himself, is being shaped with

the purpose of fulfilling His love and has to keep marching
•along here and hereafter, that he or she might perfect his
or her being in complete identification with Him in love and
holiness. Otherwise, our life becomes purposeless and the
truth that God has created us for His own delight, to reflect
His own beauty, love and holiness and that He resides in
our hearts, as proclaimed bv the Rishis, becomes meaningless.
From what has been stated in the preceding paragraphs
in regard to the immediate presence and immanence of God
in man, it follows that it is He and He alone that reveals
Himself to us in every act of perception or knowing as the
only concrete Reality, as the Subject-Object, as the Indivisible
Spirit who distinguishes Himself from the object and at tlie
same time comprehends it within the sphere of His con-
sciousness. He is not therefore a mere subjective Spirit